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No. 5

# THE FOREIGN MISSION JOURNAL

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RICHMOND, VA.

ITALY  
MEXICO  
BRAZIL

CHINA  
AFRICA  
JAPAN

THE WORLD FOR CHRIST.

# Our Foreign Missionaries.

## SOUTHERN CHINA.

CANTON.—R. H. Graves,\* Mrs. Graves,\* E. Z. Simmons, Mrs. Simmons, G. W. Greene, Mrs. Greene, Miss Lula F. Whilden, R. E. Chambers, Mrs. Chambers, Miss Julia E. Trainham, Miss Carrie Bostick.

YINGTAK, *via Canton*.—Mrs. Williams, Dr. C. A. Hayes, Mrs. Hayes, J. R. Saunders, Mrs. Saunders.

HONG-KONG.—Mrs. A. M. Moore.

WU CHOW.—Thomas McCloy, Mrs. McCloy, Miss Annie J. Kennon.

## CENTRAL CHINA.

SHANGHAI.—E. F. Tatum, Mrs. Tatum, R. T. Bryan,\* Mrs. Bryan,\* Miss Willie Kelly, Miss Lottie W. Price, Frank Rawlinson, Mrs. Rawlinson.

SOOCHOW.—T. C. Britton, Mrs. Britton, C. G. McDaniel, Mrs. McDaniel.

CHINKIANG.—W. W. Lawton, Mrs. Lawton, Miss Julia K. Mackenzie,\* Miss Alice Parker, W. E. Crocker, Mrs. Crocker, W. E. Sallee.

YANG CHOW.—L. W. Pierce, Mrs. Pierce, Dr. P. S. Evans, Jr., and Mrs. Evans.

## NORTHERN CHINA.

TENG CHOW, *Shantung Province*.—J. B. Hartwell, Miss Anna B. Hartwell, Miss Lottie Moon,\* J. C. Owen, Mrs. Owen, W. C. Newton, Mrs. Newton.

HWANG-HIEN, *via Chefoo*.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens, T. W. Ayers, M. D., Mrs. Ayers, Miss E. B. Thompson, Miss Jessie L. Pettigrew.

HINGTU, SHANTUNG, *via Kiaochow*.—W. H. Sears, Mrs. Sears, Miss Mattie Dutton.

LAICHOW-FU.—J. W. Lowe, Mrs. Lowe, W. B. Glass, Mrs. Glass, Miss Mary D. Willeford.

## AFRICA.

LAGOS.—M. L. Stone, native pastor, with two native teachers.

ABBEOKUTA (Ibadan).—W. E. Lumbley and Mrs. Lumbley.

AWYAW (Ibadan).—S. G. Pinnock, Mrs. Pinnock, Native Evangelist, James Adetayo, and one native teacher.

SAKL.—L. M. Duval, Mrs. Duval.

OGBOMOSHAW (Lagos).—C. E. Smith, Mrs. Smith, W. M. Perry, Mrs. Perry.

LALATE.—L. O. Fadipe, native evangelist (ordained) and one native assistant.

## ITALY.

ROME.—George B. Taylor,\* 52 Via Giulio Romano; Sig. Paschetto, 27 Via Teatre Valle; C. J. F. Anderson, Mrs. Anderson, 83 Via Arenula; D. G. Whittinghill, 5 Via del Campidoglio.

Florncc.—Signor Galassi.

Milan.—Nicholas Papengouth.

Venice.—Signor Bellondi.

Genoa.—Signor Colombo.

Carpi.—Signor Stanganini.

Bari.—Signor Volpi.

Cannes.—Signor Ferraris.

Portici.—Signor Basile.

Naples.—Signor Fasulo.

Migliorico.—Signor Piccini.

Cagliari, Sardinia.—Signor Arbanasich.

Cagliari.—Signor Cossu.

Iglesias, Sardinia.—Signor Tortonese.

## BRAZIL.

RIO DE JANEIRO.—W. E. Entzminger, Mrs. Entzminger (Caixa 352), A. B. Deter, Mrs. Deter, F. F. Soren.

SAO PAULO.—J. J. Taylor, Mrs. Taylor (Caixa 572), W. B. Bagby, Mrs. Bagby, Miss Ermine Bagby.

BAHIA.—Z. C. Taylor, Mrs. Taylor, E. A. Jackson, Mrs. Jackson, Alyne Goolsby.

VICTORIA.—A. L. Dunstan, Mrs. Dunstan.

PERNAMBUCO.—S. L. Ginsburg, Mrs. Ginsburg, W. H. Cannada, Mrs. Cannada.

PARA.—J. E. Hamilton, Mrs. Hamilton (Caixa Postal 361).

MANAOS.—E. A. Nelson, Mrs. Nelson, Rua Ramos Ferreira 46.

## NORTH MEXICO.

SALTILLO.—G. H. Lacy, Mrs. Lacy, S. Dominguez.

TORREON, *State of Coahuila*.—J. S. Cheavens, Mrs. Cheavens, A. C. Watkins,\* Mrs. Watkins,\* Jerge A. Berumen.

DURANGO.—Frank Marrs, Mrs. Marrs, Reinaldo Martinez, Louis Flores.

CHIHUAHUA.—J. W. Newbrough, Mrs. Newbrough, Calle Aldama, 106.

## SOUTH MEXICO.

GUADALAJARA.—J. G. Chastain, Mrs. Chastain, Victor Godinez.

MORELIA, *State of Michoacan*.—W. F. Hatchell, Mrs. Hatchell, Josue Valdez.

TOLUCA, *State of Mexico*.—R. P. Mahon, Mrs. Mahon, Miss Addie Barton, Ben Muller, D. H. LeSueur, Mrs. LeSueur.

LEON.—R. W. Hooker,\* Mrs. Hooker,\* Manuel T. Florez.

## JAPAN.

FUKUOKA.—J. W. McCollum, Mrs. McCollum, 96 Daimyo, Machi, C. T. Willingham, Mrs. Willingham, 141 Sunoko Machi.

NAGASAKI.—E. N. Walne, Mrs. Walne, 29 Sakura Baba.

KUMURA.—N. Maynard, Mrs. Maynard, 141 Koya, Machi.

KUMAMOTO.—W. H. Clarke, Mrs. Clarke, 135 Kio Machi, Nichome.

KAGOSHIMA.—G. F. Hambleton, Mrs. Hambleton, 224 Hirano Cho.

## ARGENTINA.

BUENOS AYRES.—S. M. Sowell.

The postage to each of our missions is *five* cents for each half-ounce or fraction thereof, except to Mexico, which is *two* cents. Be sure to put on enough postage.

\* At present in this country.

*"And they that be wise shall shine as the brightness of the firmament;  
and they that turn many to righteousness, as the stars forever and ever."*

# The Foreign Mission Journal.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

VOL. LIV.

NOVEMBER, 1903.

No. 5.

## DOING YOUR BEST.

Are you doing your best for the work which God loves so well? He gave His Son to come to earth and die that men might live. Christ has taught us the great lesson of sacrifice. Are we giving time, thought, means to bring in the kingdom of God? There are instances where more has been expended in one city of a State in fine church buildings for the last ten years than have been given by the whole State for foreign missions in the same time. We want good church edifices and good music and pleasant seats and fine lights and other comforts in our services, but how are we treating those who know not of our Saviour and need to be told of Him? Let us be serious. God is looking on. He has honored us in calling us to help in this work.

First, let the pastors answer. Are our churches doing their best for foreign missions? Are you satisfied with the situation? If not, resolve, under God, that a change must come. The pastor thoroughly informed and enthused, who will not consent to preach a mutilated Gospel to please men, can and will bring a change. It may be that you will need to pray much to be able to say what you should, and in some cases it may be necessary to give much before you can speak your message with effect. God's cause needs leaders, men who can see far and attempt great things. We must look to our pastors for great leadership. But the pastors are not the only leaders in church work. We ask our laymen, are your churches doing their best? If not, will you make an effort, a determined effort, to lead them to greater things? In many cases two or three consecrated men or women in a church feel a responsibility for greater things, and see a vision of greater possibilities, and lead forth to nobler effort for God. May every reader of these lines carefully consider what his church is doing and should do, and then, if you do not believe that it is doing its best for this greatest of all works, put yourself into that place of service which will result in a grand forward movement for the kingdom of our God. May He help you and your church to do your best!



Rev. J. S. Cheavens has moved with his family to Torreon, Mexico, and will have control of the Theological Training School there.

## SOME PRACTICAL HINTS.

The most essential thing in taking a foreign mission collection is to bear in mind that it is the Lord's work. He has said: "Lo, I am with you." The pastor who makes an earnest effort to lead his people to give money needs grace as well as the missionary at work in foreign lands. Jesus has specifically promised wisdom and grace to both.

It is essential that the people, as well as the pastor, shall bear this in mind, otherwise they cannot have the proper motive and spirit for the collection. Any collection not taken in the right spirit is an annoyance. A collection taken in the right spirit is a blessing.

The Lord's work ought to be well done. In worldly matters, it is necessary to carefully plan a great work. To work without careful thought and necessary foresight is to make it certain that the Lord's work will not be done well. There are, of course, many plans, and the pastor and his advisers must determine what is best. But in any good plan, we respectfully submit, the following points are necessary:

1. There should be some one definite object. Experience has demonstrated that a general collection for "missions" is not best. Foreign missions is too great to be included in any general collection.

2. There ought also to be a definite sum named—not a minimum, but something to work up to. There are many of our pastors who are finding this satisfactory and inspiring.

3. Then the people should be informed. This takes time, patience and work. Tracts can be had for the asking; these should be put into the hands of every member of the church. Some pastors find it well to write a circular letter and send along with it tracts and envelopes (which can be had for the asking) to every member at least a week before the collection is taken.

4. The day the collection is taken ought to be a high day. This is God's work, and it should be put on the highest spiritual plane. Thus a great collection becomes a great blessing. This is not a matter of opinion. It is a fact, verified by abundant testimony.

5. And finally, the collection should be properly closed. This involves two considerations—first, that the people be informed of the results. Of course, if there is some disappointment the pastor will not be guilty of the abominable folly of scolding his people; second, that the absentees as well as those present shall be given an opportunity to give. How important this is appears from an incident which occurred in Richmond a few years ago. The chairman of the Committee on Foreign Missions in one of the churches, at some inconvenience to himself, canvassed the members who were absent when the collection was taken, and to his astonishment found two godly young men who had put away one hundred dollars each for this cause, and others who gave smaller amounts, with the result that this gleanings added over \$500 to the col-

lection. It was our Lord who said: "Gather up the fragments that nothing be lost."



THE DEATH OF MRS. J. B. HARTWELL.

On Sunday, October 4th, the following sad cable message was received from Teng Chow, China:

"Mrs. Hartwell dead; dysentery; inform children.—Ayers."

We had received no information as to her health being poor, and the message came as a complete surprise. The two children, Charles, at the University of Missouri, and Miss Lottie, at Wellesley, Mass., were at once notified of their sad loss. They have been in this country for some time attending school.

Mrs. Hartwell (Charlotte Elizabeth Morris) was born in Baltimore, Md., July 19, 1849, and was baptized by Dr. Richard Fuller. On August 30, 1881, she married Dr. Hartwell. Besides those mentioned above, one other child, Jane Graves, survives her. A dear boy, Claude, was taken away by death last summer.

Mrs. Hartwell was a noble, consecrated woman—a wife, a mother, a friend, a missionary. We mourn her loss, yet know that she rests from her labors, and her works do follow her.

Miss Lottie Moon, who was intimately associated with her for years, writes: "Noble, beautiful, consecrated woman. We cannot mourn for her; but the children, how will they bear it? There were few such mothers."

May God comfort the bereaved husband and the motherless children, and supply to them His grace.



EXTRAORDINARY OFFER.

We must have more readers for the Journal. Will you help? We will give that delightful and inspiring book, "Life of Yates," by Taylor, to any one who will send 15 subscribers for the Journal. At least 5 of these must be new subscribers. Or we make the extraordinary offer for 30 subscribers (at least 10 new) of three excellent books, Story of Yates, Crisis of Missions and How Christ Came to Church. Get up a club at once.



ENVELOPES.

We furnish free to pastors envelopes for taking foreign mission collections. By placing an envelope in the hands of *every member of the church*, young or old, rich or poor, great good can be done in eliciting the energies and interesting the people. One of our pastors says that in this way he succeeded in getting a contribution from every member of his church. Country churches as well as city churches are using them to advantage.

**NEW MISSIONARIES MUST LEARN THE LANGUAGE.**

The committee of the Board to whom was submitted the question of the expediency of examining our missionaries upon their proficiency in the language of the people to whom they are sent, made the following recommendations, which were unanimously adopted by the Board:

"1. That each missionary shall, after one year spent on the field, be examined upon his ability to speak, read and write the language, and again at the end of the second year he shall be examined. Should the examination prove unsatisfactory at the end of the second year, he shall be given another examination at the end of the third year. Written reports of the results of these examinations shall be sent to the Board. The scope and manner of conducting these examinations shall be planned by each mission, and submitted to the Board for approval.

"2. All missionaries now on the field, who have gone out within the past four years, shall be examined as to their proficiency in the language within six months after notification of the passage of this resolution. If this examination shall prove unsatisfactory, another examination shall be given one year after."

We ask all our missions and new missionaries to notice the above and govern themselves accordingly.

**BIBLE TRAINING CLASS, SHANGHAI, CHINA, R. T. BRYAN, TEACHER.**

The cut on the opposite page represents the Chinese workers in the Bible Training School at Shanghai, China, conducted by Dr. R. T. Bryan, with the assistance of Rev. E. F. Tatum. The majority of these men were taken through the Bible from Genesis to Revelation in a three years' course. They are now acting as evangelists, colporters, teachers and pastors of churches. This is a movement by the mission to meet the great need of evangelists and pastors in our work in Central China.

**TRACTS.**

We have on hand a large supply of tracts free to all workers. We will furnish as many as requested. They cover our special fields, Mexico, Brazil, Italy, Africa, China and Japan. There is also a good assortment of those which treat foreign missions from the standpoint of duty, privilege, exhortation, etc. One special tract, entitled "Facts You Should Know," is a synopsis of last year's work, and invaluable for churches and Associations. Get some and distribute them carefully, but freely.



Rev. S. M. Sowell sailed from New York September 23d for Buenos Ayres, Argentina. He goes by Sao Paulo, Brazil, where he will make a short stop and confer with the missionaries there.



BIBLE TRAINING CLASS, SHANGHAI, CHINA, R. T. BRYAN, TEACHER.

**NOTES.**

Rev. S. G. Pinnock and wife have returned from England to Africa.

Rev. W. B. Glass and wife and Miss Lucy Ayers sailed from Seattle for China October 20th.

The Board has decided to reopen Madero Institute, in Saltillo, Mexico. Rev. G. H. Lacy will be in charge.

Rev. W. M. Perry and wife have been compelled to return home from Africa on account of the critical health of the latter. They arrived in Philadelphia October 1st, and will remain there for the present.

Rev. G. H. Strouse was recently appointed by the Board a missionary to Africa, but as his church declined to ordain him, thinking he should have better education, it has been thought best by the Board to withdraw the appointment.

We regret to hear that two of Mr. Joshua Levering's children have been sick in China. He was delayed on this account, and has decided to return via India, instead of Russia. The missionaries have been enjoying his visit very much.

In answer to a request, we state that Dr. Adoniram Judson died at sea, not far from Burmah, April 12, 1850, and his body was consigned to the ocean depths. He was born August 9, 1788, and hence at the time of his death was in his sixty-third year.

Rev. A. L. Dunstan removes from Campos to Victoria, Brazil. A blessed work has started in the State of Espirito Santo, of which Victoria is the capital. Bro. Dunstan takes charge of this new work. Rev. A. B. Deter will look after the Campos churches, though he will be located in Rio.

Rev. W. E. Sallee had his arrangements all made to sail from San Francisco for China October 31st. At last reports his noble father and mother expected to accompany him as far as San Francisco. It was the Corresponding Secretary's privilege to be at the ordination of this young missionary in his father's church in Beeville, Texas, September 22d. His father was chairman of the presbytery, and Dr. G. W. Truett preached a glorious Gospel sermon.

Bro. W. Y. Quisenberry writes from Jackson, Miss., where he is engaged in a meeting: "I know your heart will rejoice with mine when I tell you of His goodness to us at Hazlehurst. He greatly worked like Himself. Forty-five were received into the membership. The last night I preached as best *I could*, on 'world-wide evangelization.' The church had been giving less than \$160 to foreign missions per year. I asked if they would not give \$500, to be paid by Christmas. In seven



minutes after my sermon they gave \$602.50, and greatly rejoiced in doing it. You see by this that He was with me. I have accepted the call to Ruston, La. To the Lord be all the glory! Bro. W. J. Williams is pastor at Hazlehurst."



#### RECEIPTS BY STATES.

We give below a table showing receipts from each State, etc., from May 1, 1903, to October 15, 1903:

Virginia .....	\$7,578 51	Maryland .....	\$ 495 24
Georgia .....	6,480 70	Louisiana .....	423 55
South Carolina .....	5,119 48	District of Columbia .....	232 29
Kentucky .....	4,263 44	Florida .....	230 25
Tennessee .....	3,923 73	Oklahoma .....	94 83
Alabama .....	3,490 05	Indian Territory .....	76 21
Missouri .....	3,413 04	Arkansas .....	60 00
Texas .....	2,024 65	Other sources .....	513 61
Mississippi .....	1,454 45		
North Carolina .....	1,210 31	Total .....	\$41,084 34



#### NOTICE AS TO THE JOURNAL.

If you fail to get your Journal promptly or hear of any one else who does, will you please promptly notify us?

The Journal now has a very large subscription list, but we ought to issue 40,000 a month, instead of 24,000. The sisters help us much in procuring new subscribers.

#### PREMIUMS FOR THE JOURNAL.

For 40 cash subscribers, at 25 cents each, we will send free to the one getting up the club a copy of "Italy and the Italians," by Dr. George B. Taylor.

For 25 subscribers, at 25 cents each, "In Africa's Forest and Jungle," by Rev. R. H. Stone.

For 30 subscribers, at 25 cents each, "The Autobiography of John G. Patton."

For 15 subscribers, at 25 cents each, one copy of "The Story of Yates," by Dr. Charles E. Taylor.

For 20 subscribers, at 25 cents each, one copy of "Romanism In Its Home," by J. H. Eager, D. D.

For 10 new subscribers, a copy of "The Crisis of Missions," or "How Christ Came to Church," or one year's subscription to the Journal.

Send for missionary tracts or envelopes. Furnished free.



#### MISSIONARY MAP OF THE WORLD.

(Size, 50 inches North and South by 87 inches East and West.)

This has been prepared in response to urgent calls for a map of sufficient size to be used in a fairly large lecture room, and yet not too expensive. The coloring illustrates prevailing religions of the world, heathen countries being shown in dark gray; Mohammedan, green; Roman Catholic, red; Greek and Eastern Churches, orange; Protestant, yellow. The various tints are printed in oil colors, thus insuring permanence as well as beauty of finish. A large number

of central stations of the leading missionary societies are shown, also many of the smaller outlying posts. Available spaces are filled with appropriate texts, tables of population, statistics, and a striking diagram illustrating the numerical relations of the several forms of religion.

Price, \$3.00, printed direct on specially prepared cloth. Stations of Southern Baptist Convention marked on each map. Address Corresponding Secretary, Foreign Mission Board, Richmond, Va., and send \$3.00 in check or post-office order. We pay all charges for delivery of the map.



#### EXTRACTS FROM LETTERS OF OUR MISSIONARIES.

Dr. D. G. WHITTINGHILL, Rome, Italy, September 28, 1903:

The last issue of the Journal (September) is very valuable, and worth many times its cost. I have read almost every word of it. I was surprised on looking over the list of missionaries to find that fifteen of them were my schoolmates at Louisville, Ky. What a blessing that institution has been for the cause of missions. May it ever continue to be such! I was also glad to see in the list two of my former "parishioners"—Miss Willeford and Miss Pettigrew, one from New Orleans, La., and the other from Bonham, Texas. By the way, don't you think it would be a good idea for some active pastors to resign and go to foreign fields? When I think of my native State, Kentucky, rich and "burdened" with capable ministers, and yet with only one male missionary on the foreign field, I cannot think of it without shame. Why should Kentucky be so poorly represented on foreign fields?

E. Z. SIMMONS, Canton, China, August 31, 1903:

I am glad to be able to write you that Miss Trainham, after being seriously ill, is much better and is up, and will probably start to Shanghai next week. The doctors say that she must have complete rest and change for at least two months. Dr. Hayes is at Ying-tak, trying to close the trade for a mission compound, about five acres. I hope they will be ready to begin building in October, and finish two houses before the next hot season.

Rev. M. L. STONE, Lagos, Africa, August 18th:

Glad to inform you that on 14th of May last I baptized 24 candidates—15 from the Ijebu country and 9 from Lagos. The Rev. Hezekiah Atamda, of the Wesleyan mission, was one of them. He has changed his views on baptism from sprinkling to immersion, and is now assisting me in preaching. The grand total of baptisms is 73 from January to May last. The Lord is to be praised. The work is encouraging, the interest increasing; the Lord is working with and by us to will and to do of His good pleasure.

Mrs. E. A. JACKSON, Barra, Brazil, August 18, 1903:

After a week of encouraging service here we are about to leave for Santa Rita, hoping to be there in four days. The launch is working beautifully, and Providence seems to smile upon our every effort. But oh, how great is the need! In each place we stop I feel that it is a pity to move on and leave them with so little light. Much love to all at home, whom we are trying to represent here.

L. M. DUVAL, Saki, West Africa, August 14, 1903:

Our work is progressing very well. Our house is not completed yet. We cannot get lumber sawed fast enough. We have a day-school, which averages

fifteen, and which we think will increase. Until quite recently we held our services in the market place, but when the rains came we found it necessary to have a protection from the wet. I bought a piece of land near the centre of the town and built a place fifteen feet by thirty feet, and roofed it with grass. Here we hold school and dispensary during the week, and services on Sunday. The latter are so largely attended that the place is already too small and needs enlarging. Last Sunday we organized a church with seven members. There are several others who wish baptism.

Z. C. TAYLOR writes from Victoria, August 30, 1903:

Bro. Dunstan and I returned last night from the interior—nearly three weeks out. We organized a church at Forme with over 60 members; ordained our Bro. Francisco da Silva to the ministry. He has proven to be one of our best workers; is thirty-two years old, single, deep piety and activity. Will send you his photograph. Organized another church at Sta. Joanna, with 17 members. Baptized 17, among them that man that forced Bro. Francisco to baptize him three years ago. The roads are terrible—mountain paths, bordering cliffs and precipices of dizzy height. My horse fell backwards off a bridge fifteen feet high, bruising my head and sides. Though I fell on my back, my watch stopped at 7:20, disarranged. Next rode on thirty miles. Found Mrs. Taylor improved.

Z. C. TAYLOR, Bahia, Brazil, September 9, 1903:

My head is nearly well of the fall I had with the horse, but a scar will remain for life. Soreness also from hip and shoulder is about gone. Never in my life have I passed so many hair breadth escapes climbing, horseback, along the sides of mountains. The bridges across mountain streams were only three or four logs placed lengthways, making a narrow foot path. Bro. Dunstan called the feat *walking the rope*. One of these, thirty feet long, we crossed in the dark, with a roaring cataract passing under the narrow pole bridge. Though I fell on back and side, my watch stopped at 7:20, and it cost me \$3.75 to mend it. The loss of blood caused me to drink water twice during the night, in which I slept only two hours. Rode thirty miles of worst roads next day, and only on Sunday could Bro. Dunstan wash the wound properly. All is well now.

C. J. F. ANDERSON, Rome, Italy, September 19, 1903:

I wrote you about the three baptisms at Naples. A card from our evangelist at Cagliari received to-day tells of three baptisms there. Our evangelist at Novara writes that he expects to baptize eight at an early date. With all my heart, I believe that the time is coming when there will be a mighty awakening in this priest-ridden land. To this end we daily try to pray and work. "In due season we shall reap, if we faint not."

S. L. GINSBURG, Pernambuco, Brazil, September 21, 1903:

In the interior I experienced real glorious times, having baptized twenty-one persons and organized a new church in the heart of a very promising district. Soon I expect to return to that district and baptize many more whom I left prepared to follow the Lord fully and entirely. Returning, I found the work in the city and suburbs prospering as usual. Yesterday I baptized five more candidates, and if you could have seen the crowd that filled the hall at the night meeting you would have been really surprised. The Lord is with us, and His presence is bringing us abundant prosperity. Persecutions have not ceased, and next Sunday the Catholics, headed by their bishop, are going to burn a new lot of Bibles, Testaments and Gospels. That will prove to you how furious they are

getting. To be able to deter our progress the Jesuits have bought a piece of property next to our church, and are putting up a theatre, to be able to disturb our meetings. But we put our trust in the Almighty. He will be our help.

E. F. TATUM, Shanghai, China, July 18th:

Inquirers are abundant. Political unrest (in many cases excitement) abounds. The people want a triumphant Saviour. Pray for us that we may not be turned aside from teaching them concerning the Saviour, who is the same yesterday, to-day and forever. During the last quarter eight promising girls were baptized into Rifle Butts' church. Miss Price arrived in time to witness the baptism of four of them. One talented young man was received into the old North Gate church, who is doing a needed work in our Y. M. C. A.

J. E. HAMILTON, Para, Brazil, September 9th:

The Lord has had mercy upon us. Sunday, August 30th, five were baptized, and Sunday, September 6th, three. These were our first on this field. The baptisms took place in our yard, in a baptistery conveniently constructed. Good congregations were present and seemed to be profoundly impressed. Our colportage work remains good, our meetings are well attended, and there are several hopeful signs in our work. The husband of one of the women recently baptized is cousin to the Catholic bishop in another State, and the husband is himself convinced, if not converted. One of the baptized is a Portuguese, and will carry the Gospel to his family in Portugal. I am now teaching a young Spaniard, from the Manoas church, who was a student for the "priesthood" eight years. I believe he is genuine. What we need is more workers.

Z. C. TAYLOR, Bahia, September 21, 1903:

There have been constantly baptisms in the church here, both first and second. One man came 200 miles last week to be baptized. A young ex-priest is attending worship. Four more have been baptized at Castro Alves, and a church organized at same place by Sr. Andre Carsino, pastor at Vargem Grande. The little band has rented a house at their own expense, and has begun keeping house for the Lord. When I was there in June we raised \$15 for benches. I have no direct news of Bro. Jackson, but we have heard through others that he had some difficulties in getting up the San Francisco river with his boat. Shall go to Alagoinhas for a few days this week, including next Sunday. Received a few days past a box containing 500 copies Origin and History of Baptists, and as many more of Articles of Faith. These are from the A. B. P. S. Dr. Rowland says the edition of 1,000 cost \$330, so that I must get it back from sales. However, I am offering to our press 200 copies. This book, published in clear style, on good paper, with the sound doctrines of truth, will be of great service to our cause in Brazil. May the Lord fill your heart and hands for the evangelization of all South America.

N. MAYNARD, Arima, Japan, August 30, 1903:

I was so glad to have Mr. Levering in our home, and to hear him say the things of mission work and policy which he did. They comported thoroughly with my own feelings, and I believe are the only sound ideas. I refer to his idea that every work begun should be thoroughly equipped and carefully fostered rather than be left poorly equipped and supported according to the fluctuating emotion of the people at large. He seemed to be profoundly convinced of our needs here in Japan for better facilities than those we are trying to get along with. He did us and our people good by his profoundly religious talks; he is an

excellent preacher, and his sermons will long remain with our people. We gave him good audiences, and Bro. McCollum and I interpreted for him at our respective fields. His wife captivated the Japanese by getting down with them and talking to them, and petting their children. I have baptized twenty since December last, and have three candidates now waiting for me to come and baptize them at Moji. The Sunday before I came away to Chofu on the 25th of July, I baptized a man at Moji, and the Sunday previous to that I baptized five women and one man at Kokura. It was a gracious day with us, for those women are the fruits of the labors of my wife and her helpers since our return from the States. I confidently expect some other excellent additions soon after our arrival back in Kokura. We are rejoiced by the way our Christians are working for the conversion of sinners.



#### OFFICIAL APPRECIATION OF MISSION WORK IN CHINA.

In the October issue of the *Missionary Herald*, the organ of the (English) Baptist Missionary Society, there is a remarkable letter from Rev. A. G. Shorrock, an English Baptist missionary in North China, where, only three years ago, the "Boxers" held high carnival of blood and fire. The letter shows not only a change of front by the Chinese, but discriminating appreciation of true missionary work. The writer says:

"A most unusual and interesting thing happened at the examinations for the first degree held lately in San Yuan. At the conferring of the degree it is the custom for the graduates to meet the literary chancellor—who conducts the examination and confers degrees in the whole province—to pay their respects and hear his admonitions. The ceremony is usually very brief and formal, but this year there was a startling variation. After the names had been duly called and registered, he spoke on opium, education and Christianity. 'Opium,' he said, 'was the curse of China. It shortens life, interferes with the cultivation of the land, and weakens the nation.' He earnestly urged all to abandon the habit, if contracted, and to avoid taking it under any pretence whatsoever.

"As to education, he advised a much wider curriculum, and recommended as text-books the publications of the Christian Literature Society. 'Good books,' he said, 'are a permanent possession, and are a boon to a man's family as well as to himself.'

"He then dealt with the subject of Christianity. He said missionaries had come to China to do good, and warned his hearers against believing the foolish stories to the contrary. He urged the necessity of maintaining peaceful relations with the Christian Church, and especially of cultivating the acquaintance of Protestant missionaries. 'There was a marked difference,' he said, 'between the Protestant and Roman Catholic Church. The excellence of the former was to enlighten the people by the distribution of good literature and the opening of schools. Moreover, they sought no legal advantage for their converts, but were content with justice. The converts, too, were admitted with discrimination, and if guilty of grave wrong-doing were expelled. If,' said the chancellor, 'you wish to enter the Protestant Church you are at liberty to do so, as far as I am concerned, though I cannot say the same of the Roman Catholic Church.'

"The scholars who heard this speech could hardly believe their ears. It was a thing unheard of that one who had attained the highest degree in the empire, and occupied such a position, should speak so fearlessly and favorably of Christianity.

"The influence of such an address will be most helpful. At least, it will secure for us a fair hearing in many influential quarters, and this is no small matter. Already the scholars are coming about us in a much more friendly way, and listen with close attention to Christian truth.

"It is not quite a year since I made the Chancellor's acquaintance. He called at our place in the city here with the express purpose of giving advice in the conduct of our mission work. He was under some wrong impressions. In this and subsequent interviews I made it plain that we are here not simply to gain adherents, but to make men God-fearing and good. He listened with amazement when I told him that out of 200 candidates for church membership we received only eighty, and, again, out of 240 only 102 were accepted. He and many others were entirely ignorant of this careful selective process. Moreover, I told him that we did not seek for the native Christians any undue advantage in law suits, but that we had repeatedly written to the various officials asking that no one using our name or the name of the church should obtain special favor. These and many other things we have spoken about freely, and he has accepted many books dealing with Christian truth.

"He showed his appreciation of our medical work by giving Dr. Smith one hundred ounces of silver (£13) towards hospital expenses. He is not a Christian, but he is most favorably disposed to Christianity. 'It will be all right,' he said to me once, 'when Christianity has made greater headway in China. All these difficulties with people and officials will naturally disappear.' And he seemed as if he wished that that time would soon come."



### "WHAT HAVE THEY SEEN IN THINE HOUSE?"

By Lydia Horton.

Some time ago my pastor preached a sermon from this text, "What have they seen in thine house?" It was one of those sermons we do not forget, but carry with us into the life of the week. You recall the story how, after Hezekiah's sickness and recovery, and God's lengthening his life fifteen years, he was visited by the royalty of Babylon, to whom he showed all the treasures of his house, "the silver and gold, the spices, the precious ointment," and his armory, so that when the prophet questions him as to what they had seen in his house, he answers, "There was nothing of all my treasures that I showed them not." Ah! but this was only what a heathen king might have done, for he showed them nothing concerning the Lord his God.

A lady had been entertaining friends in her home for a few days. When they were all gone, the good-byes said, she went to her room a trifle lonely, perhaps, and taking up her Bible, her eye fell upon the words, "What have they seen in thine house?" They were all the professed children of the King. Had they spoken much of Him during this visit? She remembered they had talked of the last concert and lecture, the newest books, Mrs. A——'s pleasant party, and a thousand and one things delightful and right to talk about, but not a word of the "old, old story," which will outlive them all. They had admired her new carpets, the rare and beautiful paintings she had been purchasing, Mary's new set of diamonds, and the elegant dress just sent home; but the precious things of the King were overlooked or forgotten.

Is this picture an exception? Do not some of us recall, as we sit, perchance, in the quiet hour of twilight, the visit of some friend who was not yet

one of the King's own? And yet we neglected, lovingly, to invite this friend to come to Christ; or we may recall another, sad and weary, to whom we failed to give "the cup of cold water" in His name. Something more than wealth, refinement, or culture must we have in our homes if we would have them real Christian homes. A heathen home might contain all this.

God help us, that all our homes may be for Him, and so hasten the day when this whole land shall be Christ's.



#### LIFE THROUGH DEATH.

Newell D. Hillis.

The history of Holland's greatness is the history of one who saved liberty by losing his own life. William the Silent was a prince in station and in wealth, yet for Holland's sake made himself a beggar and an outlaw. He feared God, indeed, but not the batteries of Alva and Phillip. His career reads like one who with naked fists captured a blazing cannon. Falling at last by the dagger of a hired assassin, he exclaimed: "I commit my poor people to God, and myself to God's great captain, Christ." When he died, little children cried in the streets. He lost his life, said his biographer, but saved his fame. And what shall we more say of Italy's hero, who wore his fiery fagots like a crown of gold; of Germany's hero, who lost his priestly rites but gained the hearts of all mankind; of England's hero, whose very ashes were cast by enemies upon the River Severn, as if to float his influence out o'er all the world; of India's hero, William Carey, the English shoemaker, who founded for India an educational system now reaching millions of children and youth, who gave India literature, made five grammars and six dictionaries, and so used his commercial genius through his indigo plantation and factories that it made for him a million dollars in the interests of Christian missions? Of this great company, what can we say save that they won renown through self-renunciation! What they did makes weak and unworthy what we say. Just here let us remember that the statue of Jupiter was a figure so colossal that worshippers, unable to reach the divine forehead, cast their garlands at the hero's feet. For this law of sacrifice is the secret of the Messiah. Earth's great ones were taught it by their Master. Jesus Christ, "being rich, for our sakes became poor." Because the law of sacrifice is the law of the Saviour, man gains life through death, and renown through self-renunciation.—Investment of Influence.



#### BOOK NOTICES.

MABEL CLEMENT. A religious romance, by J. M. Sallee. Beeville, Texas. Price, \$1.00 prepaid.

An interesting and valuable book. It sets forth forcibly some Baptist doctrines which need to be emphasized.

THE AMERICAN BAPTIST PULPIT AT THE BEGINNING OF THE TWENTIETH CENTURY. By Rev. Hen. T. Louthan. Price, \$2 postpaid. Sold by the author, Williamsburg, Va.

A valuable work, consisting of sermons and short sketches of representative Baptist ministers. As the title indicates, the selection is made from representative living Baptist ministers all over the United States. It is large—763 pages—but not unwieldy. The cuts, showing photographs of some of our most honored brethren, are in the main excellent. This work ought to do good in Baptist homes. Just as many have been helped by "Annals of the American Pulpit" and Fisk's "Pulpit Eloquence of the Nineteenth Century."

## Letters from Our Missionaries.



SHINTO SHRINE, KUMAMOTO, JAPAN.

### JAPAN.

#### Progress!

Kumamoto, Japan, Sept. 12, 1903.

Dear Brother,—God continues to assure us of the presence of His Spirit in the conversion of some. To-night, in my study, a young man gave earnest testimony of true repentance and faith, and of the abiding love of Christ in his heart, and of his desire to follow Jesus in baptism, and to enter the church for service. Two others have previously asked for baptism, and these three will be baptized in the near future.

Good news comes from our other stations also. At Kokura, Nagasaki, Sasebo and Kagoshima there have been recent baptisms, and there is an increasing interest in the work at Fukuoka. There is also encouragement in the more kindly manner in which Christian workers are being received by the people. Even where no special interest is manifested they are more courteous than a few years ago. There was recently a meeting here of the

teachers of this province to hear a course of lectures by one of the leading teachers of Tokyo. Several of them called to see me and bought New Testaments, with the promise of future study and investigation. Where the rules of the government have been so strict against teachers studying Christianity, it is encouraging to see this much liberty exercised.

Our church here is yet small, but is increasing both in numbers and the spirit of service. We are trying to emphasize more fully among our members the Pauline system of giving to the Lord's cause, and the Andrewine system of working for the salvation of lost souls, and none are exempt except the needy and disabled, who receive proper attention. We are striving to make the Kumamoto church worthy of the honor and privilege which it enjoys in shining for Christ in the heathen darkness which surrounds it. Our labors are in vain unless guided by the Holy Spirit. Grant us your prayers that He may be our help and sufficiency in God's service. We re-



joyce with you in the advance movement at home, and all the blessings which God is sending. May He continue to lead you on in undertaking things for the Master. God preserve, direct and reward you richly.

W. HARVEY CLARKE.



### Perfecting the Missionaries in the Japanese Tongue.

Fukuoka, August 20th.

Dear Brother,—The work has been encouraging. The time must come, and I believe at no very distant day, when the ingathering and growth in grace amongst the believers will thrill our hearts into praise to Him who has called us to be His fellow-workers in evangelizing the world.

Bro. Levering's visit was helpful, though it was all too short. Let me express the hope now that when you make your tour of the mission fields you may *take time* to do more than just touch at some of the stations.

For a month now my wife and our three younger children have been here at Arima, a mountain resort. Calder and wife are also here; our two elder boys are at C. I. M. boy's school, at Chefoo, China.

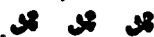
It will be wise, I think, for us to make a visit to America next year. While the mission took no formal action on our furlough, I think they all agree that we ought to go. Bro. Calder Willingham has been put in charge of the Fukuoka station, and I have been instructed to devote myself to special evangelistic work at any or all the stations during the next eight or ten months.

At our last meeting a regular course of study in Japanese to cover a period of three years, with examinations every six months, was adopted by the mission. This will give definiteness to the work of acquiring the language,

and will also insure that all our missionaries shall be able to work with the Japanese in their own language. Some missionaries in Japan of some of the Boards do not get the language. The schedule was made retroactive, so that I and all others must take the course and pass the examinations. In case after a fair trial a man fails (after the third attempt) he will be expected to resign and return to America. This is not revolutionary, as the majority of the missions now working in Japan have a similar course and similar rules. Already in some missions the system is accomplishing admirable results. It simply means that the missionaries agree to fit themselves for doing the work for which they were sent to Japan. The youngest member of our band was probably the most ardent of any in insisting on a schedule of study and examinations.

It rejoices our hearts that so many in different quarters of the South are taking a live interest in our work. Mrs. Anderson, of Kentucky, and a gentleman in Virginia, and Mrs. Williams, of Virginia, and some one in Georgia, and some one in Alabama, have been sending to you specials for the support of Japanese workers. We rejoice at this evidence of quickening interest. May the Master help us so to lay the foundations in Jesus Christ, and build thereon with material that shall stand the testing by fire, so that not only we ourselves, but our work also shall be saved to His glory. Love to Bomar. Yours affectionately,

J. W. McCOLLUM.



CHINA.

Reaching Out for Chinese Children.

Pingtu, China, Sept. 2, 1903.

Dear Brother,—The August number of the Journal brings the good news of more workers. Soon I hope to hear

of a family for us, then a single lady to help Mrs. Sears and me occupy this large field. In the city and its suburbs is more work than two ladies could do in a lifetime. Just in a few minutes I can walk around two or three blocks that contain enough children to make a Sunday school. By that I do not mean all children in that locality would go to a service, for many are afraid. How to reach the indifferent and superstitious is the growing question. The boys and girls like flowers, peanuts, cards, and anything foreign. I do not believe in creating a thirst for expecting something every time a child comes to see me, but I try to adapt myself to them to win them to the Gospel. I wish you were here to see the situation yourself. Whether or not you approve of my methods I know not. One thing I believe, however, you did not send me out here to teach only those who want to learn. Anyhow the Lord has put it into my heart to want to see these indifferent saved. I often think I plan too much and love and pray too little. By the aid of Mrs. Begman, of Jonesboro, Mo., I have received from the children of our State hundreds of cards, which I give to children who are willing to be taught parts of hymns or prayers. On the cards I have a Scripture verse or a short sentence containing truths written in Chinese.

Yours in Christ,

MATTIE DUTTON.



#### **A Full Letter About the Work and the Outlook.**

Chinkiang, China, Sept. 7, 1903.

Dear Brother,—Your letter of August 8th is received to-day, containing information of the action of the Board in regard to my wife. Thank you. I had the pleasure of baptizing Mrs. Crocker after we came down to Chinkiang, and she is now a proper member of the Baptist church here in Chin-

kiang. Though on account of the hot weather she has not yet taken up the regular study of the language, she has been learning it, and she has been attending all the Chinese meetings in the chapel with me, and plays the organ, which is a great relief to me, as I had to do that myself before, most of the time. I am very thankful to say that we are settled in our home, and thankful for all the blessings we have. I thought perhaps I would get a month's rest after coming down, but there has been none. Of course, most of the Chinese do not know anything about going away for the summer, and my experience has shown that often the best work can be done in the summer time, if the foreigner could stand it. Many cannot, especially where there are children. Our house here is, I do believe, as cool and healthy a place as there is in Chinkiang, being high and clean all around, and it is very conveniently located for the Chinese work. Mr. Chambers, who was passing the other day, remarked that these houses were the most conveniently located for mission work of any he knew. Certainly we have by far the best place in Chinkiang, and I think as good a work as any of them. We have been having the regular Sunday services, and meetings in the chapel on Tuesdays and Thursdays, with alternate meetings Mondays and Wednesdays in my Chinese guest room for inquirers. Almost every time I ask any one to stand up in the audience I have some one who thus indicates that he wishes to become a Christian. I have had several new and promising inquirers this summer. I do think that if the Gospel preaching is kept up along these lines, that after a while all the sowing that has been done here will bring abundant fruit. As soon as Bro. Lawton returns I hope to take up the evangelistic work and push it for all I can, both here and in my district

in the country. The station which we opened at Chuyung is very promising, and we hope for good results there. I have just baptized one new convert here and received back two. One of the young men who was baptized here over a year ago, a native of Chinkiang, wishes to study for the ministry. He is very bright, and I hope good things from him. Another young man who was baptized early this year from the country station of Chuyung wishes to study for the same purpose, and is a very promising young man. I will not speak too soon of what they will be, but we will hope for the best. What we need is men *from among the Chinese* to spread the Gospel, men called of God. Our business, as I understand it, is to *teach men*. If I can get plenty of good men and women to follow the Lord, I shall not worry about the rest. I also have a young man here whom I baptized a couple of years ago who wishes to study for the ministry. I do not know what to say of him. I hope for the best. Another young man who was for a long time in the school in Shanghai, and whose father was a helper in Yang Chow years ago, wishes to study. I do not know what to say of him. I purpose to have only approved men in my theological class. In talking over the work we have come to the conclusion that we wish to have our work in Central China hereafter arranged with a view to more uniformity and continuity than we have had in the past, and to this end we have decided to avoid individual work as much as possible—that is, to avoid individual *enterprises*. We feel that we need a theological class for the training of young men for the work, and we are proposing to establish it on these lines—viz., a course of study is laid out and endorsed by the mission, which course will be required from any one who expects to be employed by any of the stations, as a rule. This course, so

far as I am able to say now, will be purely theological—that is, teaching the Scriptures and such subjects as bear directly on them. Those who enter the class are to have a recommendation from their home church, and my belief is that it will be better to have only one or two men of true, good character and purpose than to have many who are doubtful. I expect to open the class this week on Wednesday. I hope to have one man from Yang Chow and one from Shanghai. Bro. Britton has been asked by the mission to conduct a Bible class for the native Christians—that is, a general class—and certainly that ought to be very profitable. I am certain that in the matter of working together our mission are heartily agreed to do everything together and in brotherly love, helping each other, and for this spirit I think we should be thankful. I must tell you that it seems to me that there are brighter days in store for the Central China Mission along all lines, and *we need more workers*. I believe there is a great future for this Chinkiang and Yang Chow field if we are persistent, and so we are hopeful. The other night as I was passing through the crowd in the aisle of the chapel after the service, I heard a man, a heathen, say: "Those words are very good to hear." We have the chapel generally full every time it is opened, and they are more attentive than they used to be, it seems to me. A heathen teacher at Chuyung said: "What a great blessing it would be to Chuyung to have a man (a native) here to preach all the time." That is from our country station. I never have felt the need of assistants more than I do now for this Chinkiang field. I do believe there are good things in store for the work here. Fraternally yours,

W. E. CROCKER.

HWANGHIEN, CHINA,

Dear Brother:—The Sunday school here has agreed to support a native evangelist, but so far I have not been able to find a man qualified to fill the place. One of our great needs is a training school to prepare native evangelists, and we all rejoice that such a school is to be started next year. I notice Dr. Hartwell has already written that he has consented to undertake a portion of the work in the training school until a man can be sent out from home to take his place, and we are all praying that such a man may be sent this winter.

T. W. AYERS

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#### AFRICA.

Glad to Get to His Old Field Again.

Lagos, W. Africa, August 27, 1903.

Dear Brother,—We reached here day before yesterday. It is just fourteen years and one month since I landed here the first time. We were surprised at meeting Bro. and Sister Perry here just ready to leave the next morning after we got here in the night. We didn't get to see much of them, but Sister Perry and the baby seemed very poorly.

We are hoping to be back at our station in Abbeokuta in a few days. I have visited the school here in Lagos, and attended one of the church services, and from what I can see and hear, things seem to be moving upon our Yoruba field very hopefully.

W. T. LUMBLEY.

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Abbeokuta, Sept. 3, 1903.

Dear Brother,—As there was no mail steamer leaving Lagos for some time, I brought my letter on, and will write a little more. We found things going well, in the main, here, and have had such a flood of native visitors we have done little else but talk with them and get somewhat settled. The C. M. S., or English Episcopal missionaries, here (two of them), who are good

friends to us, met us at our house on our arrival here and had tea, fruit and biscuits spread for us, which proved very refreshing to tired and hot travelers landing here by train at noonday. Have not had much time yet to look at newspapers, etc., collecting here for some weeks ahead of us. While we were very sorry of Bro. and Sister Perry having to leave, we are delighted to hear of another appointment by the Board for Africa. We have been in good health and spirits, and trust we may have a good and prosperous term of work. We are glad to get back to our work.

With prayer and best wishes for the progress of the Master's work in all parts of the great harvest field, I am, faithfully, yours in Christ,

W. T. LUMBLEY.

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#### BRAZIL.

A Glorious Time in Victoria.

Bahia, Sept. 9, 1903.

Dear Brother,—We are just home from a trip of two months, lacking four days. Mrs. Taylor is much improved; indeed, she says she has never felt so strong in Brazil. The climate down south is much cooler than here. We had a glorious time in Victoria. Left a church organized there with 18 members. I preached twice in theatre to crowds.

Distances were too great to visit any places except those where we organized churches. We baptized 27, but there are as many more in other places awaiting the ordinance. Bro. Francisco, being ordained, can baptize them and organize later on. Bro. Francisco Jose da Silva is humble, deeply pious and active, bringing him up to be one of our best native workers.

Now we have another State in line with our Baptist work. So now if we can get a man on that field, soon I

think it will be conceded to us out and out. Bro. Dunstan went with me to look out the prospects, and said with permission of the Board he would soon be back on that field. All the other missionaries are of the same opinion. This whole field is laid out and started on self-supporting plan, all three churches calling Bro. Francisco as pastor, and promising to sustain him. Our mission society here has given Bro. Francisco \$12.50 for six or eight months, but will no doubt now turn that help to other needy fields.

To Bro. Jose Claro, chief blacksmith in railroad shops, is due the success of the work in Victoria. He was ordained deacon.

*As our work now stands in that State, we have three churches, 103 members (27 being baptized during my stay there), two deacons, and one ordained pastor and evangelist. This*

newly ordained pastor is good at selling books, having sold a quantity left with him by Bro. Jackson. We sold a good number, and I left another lot of Bibles and tracts with him. He has a mule of his own, and having left a profitable business to preach Christ a year ago, he is an honor to Christianity as well as to the ministry.

I must go to be with Bro. Quizo again and keep him a-going in true line; then I think I should visit Bro. Jackson's field with him, as I promised him, extending our work along the great San Francisco river. Soon there will be connection of railroad to head waters of that river with Bahia, and there are many important cities never yet visited by a missionary. Some 15 baptisms here in Bahia, and school has 130 pupils.

Praise the Lord for all His goodness.

Faternally,

Z. C. TAYLOR.



#### NATIVE FILIPINO EVANGELIST.

It is cheering to learn of the excellent progress the Gospel is making in Manila and its suburbs. Evangelist Nicolas Zamora and his corps of native workers are very ably supplementing and extending the efforts of the various American missionaries. Joel Bautista is another evangelist, who is also doing faithful service for Christ among his fellow-countrymen. He writes to the *Christian Herald*:

In your last letter to the Rev. Nicolas Zamora you requested an account of the circumstances of the conversion of each one of the persons nominated for preachers under the direction of Rev. Nicolas Zamora. I am one of those.

From 1887 until 1898, I served as sacristan at the cathedral in the city of Manila, and during that time, as a good Christian, "according to the Roman Church," followed all her rules, because I then believed that only through her could salvation be attained. One day, however, while in the home of the parish curate of the church in which I served, Senor Don Paulino Zamora, brother of the curate, came, full of joy because of the expiration of the period of his deportation (for the sole crime of having a copy of the Bible), bringing with him the good news of the Saviour. He was the first to bring (of course, in secret) during the time of the Friars, copies of the Holy Scriptures, or Bible.

He called me to him, and told me those words of our divine Saviour in the Gospel of John 14: 6: "I am the way, the truth and the life; no man cometh unto the Father but by Me." That same day he presented me with a copy of the New Testament. I soon afterward saw the errors of Roman Catholicism, and also that I had been in darkness for many years.

Two months after the arrival of the Americans, and their taking possession, Rev. James B. Rodgers became the first pastor of the Presbyterian Mission in these islands. From him, in company with all the family of the above mentioned Sr. Paulino Zamora, I received baptism on the 17th of October, 1898. One of this family is at present Rev. Nicolas Zamora. From 1899 until the present date I have been a local preacher in the Methodist Episcopal church.

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AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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## MISSION CARD TOPIC FOR NOVEMBER, 1903, MEXICO—BRAZIL.

MEXICO.—Missionaries, 17; ordained preachers, 12; other helpers, 7; churches, 43; members, 1,251; outstations, 32; baptisms, 135; Sunday schools, 14; scholars, 556; day schools, 4; scholars, 72.

BRAZIL.—Missionaries, 21; ordained native preachers, 18; other helpers, 16; churches, 48; members, 2,903; out-stations, 75; baptisms, 796; Sunday schools, 28; scholars, 928; day schools, 11; scholars, 277.

STUDY TOPICS.—The rapid industrial growth of both Mexico and Brazil. Responsiveness of the plain people to Gospel preaching. The great need of the Gospel and Christian education for priest-ridden people.

## PROGRAM FOR NOVEMBER, 1903.

"They that deny themselves for Christ enjoy themselves in Christ."

1. Opening Hymn—"Stand up, stand up for Jesus."
2. Christ's Doctrine of Service—Matt. 5: 13, 14; Matt. 7: 12; Matt. 10: 37-39; Luke 12: 33-36; Matt. 20: 27-28. Special instructions—John 4: 35, 36; Matt. 9: 37, 38; John 15: 16.
3. Prayer by Leader.
4. Reading of Postals. These should be distributed a week before meeting after securing promise that each will be returned with some item regarding Mexico, or thoughts on Roman Catholicism.

5. Leaflet—"Melinda Rankin."

6. Ten Minutes Song Service.

7. Minutes of Last Meeting, etc.

8. Facts from "Brazilian Brieflets."

9. Message from Rev. S. L. Ginsburg, Pernambuco, Brazil: "Persecution has only brought us blessing. Our plan for 1903 is to spread the truth into all the homes of the people of this State. The churches have combined to support our little paper called 'The Missionary,' to be distributed free. We are expecting great and glorious things. The present moment is a crisis in this State. Help us with your prayers."

10. Prayer Service—That the devices of man may be overturned, and the Word of God rule in their stead.

11. Closing Thought—Who is my neighbor? Luke 10: 36, 37.



#### MONTHLY MISSIONARY LITERATURE.

FOR PASTOR AND PEOPLE; FOR LEADER AND LED.—With two topics for the month, Mexico and Brazil, two suitable leaflets have been provided. Mexico is represented by a very interesting account of "Melinda Rankin," the first Protestant missionary to Mexico, her faithful efforts and success in establishing the first Protestant mission in Mexico. "Brazilian Brieflets" is a compendium of the geography, people, customs, religious conditions and S. B. C. work in Brazil. Price for the two leaflets, 3 cents, 233 N. Howard street, Baltimore.



#### SPECIAL NOTICE.

Please do not send orders for literature to 1423 McCulloh street. It occasions delay in filling them. 233 N. Howard street, Baltimore, is the depot for information and literature.



#### MEXICO AS A MISSION FIELD.

Mexico needs the Gospel to-day no less than China. She must have it to save her from superstition and vice, from ignorance and priest craft. While the hold of the Romish Church has been loosened upon the property of Mexico, and the laws of reform forbid the offensive religious processions in the streets, when any one who failed to bow the knee was invariably assaulted, yet there has come no sufficient substitute for this corrupt faith to profoundly impress the great numbers who are drifting to infidelity. The complete separation of Church and State has led the officials to absent themselves from all religious services, and the example set by the rulers has become contagious. Distrust of all religious teachers is the result of the abuses to which the people were long accustomed, and confidence in missionaries comes only with intimate contact and acquaintance long enough to test their disinterestedness. Many of the worst conditions of paganism have to be overcome in giving the people of Mexico the Gospel of Christ. To get married and to be buried were the two most costly events possible to a Mexican before the State enacted the laws of reform which made marriage a civil contract, to be duly registered, and placed cemeteries under civil inspection and open for the burial of all classes and creeds. But the revolt against the papal church left Mexico without any but a discredited teacher of morals, and emphasizes the necessity for the coming of Protestantism to save the



country from even viler corruption. Morals are divorced from religion, and worship is a question of proper celebration of the mass.—*Review of Missions.*



#### THE DOMINION OF THE PRIESTS IN SOUTH AMERICA.

When sins are counted venial and exemption from punishment can be obtained by money, the priest is apt to include himself among the easily excused sinners. A common estimate and statement of the virtue of the priests in South America is unfit for print. The power of the keys is an awful thumb-screw or soul-screw for extorting money. The most rabid superstitions are encouraged because they yield money to the church. The Bishop of La Serena lately received as much as forty thousand dollars in a year, given to a doll representing Mary in Andacollo, Chili. Such shrines, though not often so profitable, abound in the country. The people believe that these terra-cotta images of the Virgin and her Son walk the fields to protect them from drought, blight and insects. It is said that the image at Lujan was being drawn by oxen to Sumampa. When it reached its site, about thirty miles from Buenos Ayres, the oxen were unable to draw it another rod. Therefore a magnificent stone temple is being built over the site chosen by itself. It is resorted to by thousands, and vast amounts of money laid on its shrine. All this history is minutely related in a book on sale at Buenos Ayres.

All about Coquimbo packages labeled, "The grease of the Holy Lady of Sotakue," are sold as specifics for all sorts of maladies. Near Montevideo is a six-inch long image that gives such sanctity to the oil of her lamp that the owner is quite a large importer of olive oil. These shrines are as famous as that of our Lady of Lourdes, and are resorted to for prosperity in business, love, and even crime.—*Missionary Review.*



#### NOTES FROM EXECUTIVE COMMITTEE, W. M. U.

October 13, 1903.—One regular and one special called meeting held in May after the Convention have been the only meetings of the Committee till this date, which gives five months for the statistical report. While the Secretary has been absent from the city on missionary trips for nearly half that time, unusual effort was made before her various absences to get the work well in advance, with the following results: Letters and manuscripts, 11,498, as against 15,908 for the entire past Conventional year. This number of communications has been largely augmented by copies of six letters for use at Associational meetings during the summer, the various Central Committees calling for them in large numbers. Another cause for the increase was the expressed desire from the Central Committee officers of Tennessee (where the Secretary visited societies during July) that all of the unvisited societies in that State should be written to, as well as each vice-president.—Another work undertaken has been that of sending typewritten copies of missionary items to a list of ministers for use in weekly prayer-meetings, that the missionary thought be kept constantly before the people. It has been found helpful.—*Printed literature* in large quantities has been supplied to Central Committees, special effort being made to interest children. Star Cards for general and special State use have been issued in large quantities. The "Fish" Card has been amazingly popular, judging by the demand.



*The Secretary's Trips.*—From July 1st to August 4th was spent visiting societies in Tennessee, accompanied by Mrs. A. C. S. Jackson, Central Committee Secretary. An interdenominational missionary conference at Lookout Mountain and the B. Y. P. U. meeting in Atlanta were also attended during this time.——August 31st to October 10th was spent in Missouri, Indian Territory, Oklahoma and Arkansas. During these forty days 4,365 miles were travelled, 34 places visited, 56 meetings attended, and 45 addresses made. At the depot in Louisville, the Secretary was met by a number of the Kentucky Central Committee. Also in St. Louis she had the pleasure of meeting the Missouri Central Committee, and was accompanied on her way to visit five societies, by Miss Adele Branham, missionary to Cuba. She was later joined by Miss Mare, Central Committee Secretary, who took charge of her trip through the State. Knowing the conditions in her own State, Miss Mare could give wise counsel as to the best course to pursue, and could follow up results. The Secretary, W. M. U., has greatly appreciated the companionship and help extended to her by the Central Committee Secretaries in the various States she has visited.——In Indian Territory, S. McAlister, Misses Hansen and Perry conducted the Secretary over primitive roads to the mining camps. She was delighted with the already apparent results of the work of these faithful missionaries. None can begin to appreciate its need save those who see it.——*Frontier Boxes.*—Baptists are in the lead in Oklahoma and Indian Territory. Again and again the Secretary was told by those in position to know that these two Territories have been saved to the Baptists by means of the boxes. A. A.

Other items in regard to Oklahoma, Indian Territory, Missouri and Arkansas will be given later.



#### YOUNG PEOPLE AND MISSIONARY SOCIETIES.

Miss E. L. Amos.

(A paper read at annual meeting, W. M. U., in Savannah, Ga.)

Had the children of the past score of years been trained in accordance with the idea brought out in the recent discussion, there would be no need for the one assigned to this hour. And were all nominally Christian homes presided over by mothers thoroughly interested in world-wide evangelization there would be no need for young peoples' missionary societies. But we are not living in Utopia, and there is yet great need for agitating this subject.

#### THE NEED.

It were scarcely necessary to ask, does the missionary work of to-day need the young people, and do the young people need the work? To both questions you would answer emphatically, yes!

Nearly nineteen hundred years ago, waiting disciples heard a command of wonderful sublimity, the keeping of which must mean wonderful love, wonderful sacrifice, wonderful work. Then it was the history of missions began; and yet, for nearly nineteen hundred years, the work has been lagging, and to all the world the Gospel has not yet been preached. The question of questions for us to-day is, "What can we do to hasten the work?" To my mind, nothing will more tend to this end than enlisting the interest of our young women in this great cause. If this be done, it means, in the next generation, missions taught in the Sabbath school—in every place where Christian women have voice. And it means to the missionary work of to-day a new impetus from the infusion into

the work of youthful zeal and enthusiasm, of trained powers and consecrated young womanhood. Without these the work lags.

The young women and girls themselves need the work to broaden and deepen their natures and give to their lives that element of sublimity which comes from unselfish service and a realization that they are a part of God's great plan of world redemption. What honor, dear sisters, if you and I can bring into proper relations these workers and their work, in order that the Master the sooner may "see of the travail of His soul and be satisfied."

#### THE POSSIBILITIES.

We, the work, the Master hath need of them. Can we get them? We can. They are Christians; they love their Saviour; they wish to obey Him, and upon that rock we must build. They are at work in school, societies, in social, literary and philanthropic clubs, in study circles—the butterfly girls, with excess of energy, but misdirected; the womanly ones, with sweet, true ideas of life; and the thoughtful, scholarly young women, with student tastes and habits. We may, if we strongly will it, enlist their valuable energies in this great work. And we must do it. Already ten thousand choice young men and women stand ready to go. Why should not the multitudes remaining be working at home to send them? How willing they are to be thus working, we need only to make a little effort to see.

#### HOW TO SECURE THEM.

How can we enlist them and hold them? My answer is, by first-class leadership and first-class literature.

(a) *Leadership*.—If among the women of your church there is only one best leader, give that to the young people, and let the older ones have the second best. This leader should be tactful, loving, leading—never attempting to drive. She must love to win souls to Christ and true Christian living. She must be spiritual, magnetic. The number of her years matters not, so she be young of soul, entwining her own heartstrings about those of the young people she wishes to influence—then, where and how she goes, they will follow, even up to the heights of soul winning. She must know her Bible well—the first great mission textbook—and be well grounded in its doctrines. Wonderful patience she must have, an eternal vigilance, and well for her if she be a student of souls and the signs of the times.

(b) Then the *literature*. So much from which to choose, so varied the degrees of spiritual and mental advancement, that the leader must choose wisely just the food to suit the flock she would feed. There are the young people in country churches, village, town and city churches; the young girls in high schools and colleges, the young women graduates and students of universities. We want them all, and as leaders we must know the pastures well, and truly the pastures are rich. Current information concerning the field and work of our own S. B. C. must come first, and it were needless to mention before this body the many leaflets, the *Foreign Mission Journal*, the *Home Field*, and our various State papers. But let us remember that, for the average young ladies' society, this and any other literature will need to be thoroughly permeated by a very live spiritual leader, else your leaflets and clippings will furnish forth a programme dry enough to choke them to death with the dust that exhales therefrom. On the other hand, this same literature, well assimilated and illustrated with map talks, etc., may give to a meeting most fascinating interest. Especially sug-

gestive programmes for societies of three grades are found in the Foreign Mission Journal.

The leader who desires a reserve fund, and to keep more broadly informed, will find very helpful and almost indispensable such periodical literature as the Baptist Missionary Magazine and the Missionary Review. Bright and fascinating and very fine in point of literature and spirituality are the "Helping Hand" and "Around the World."

At just this stage in our work, and at just this time, it seems to me imperative that we broaden and deepen our study. You will realize with me that we want in this great work, we must have in this great work, the very best working and the very best intellects spiritualized. Prof. Harper, of Chicago University, says the trend of college thought is toward religion, and increasingly so. However that may be, there are yet numbers of young women of trained powers who, nominally Christian, yet seem utterly indifferent to the grand work of missions. You and I must see to it that those God-given powers are also God-devoted. We must so interest them in this work and its needs that they shall willingly throw themselves into it. True it is, that the time is coming, and not far distant, when the cultured woman cannot afford to be ignorant of the progress of missions. To hasten the coming of a better time, let us so plan our work as to tempt all these now into a study of this subject in the broader and deeper way that would suit their mental needs, the while praying God that ere long their deepest and most spiritual interest may be aroused.

Among some books and courses of study of great interest in this connection are the B. Y. P. U. Studies in Missions, the "Via Christi," and "Lux Christi" books. "Story of Yates," biographies of Livingstone, Paton, Judson, Carey, Ecumenical Missionary Conference, Histories of Baptist Missions, by Mrs. Titterington, Merriam's History of American Baptist Missions, Missionary Work of S. B. C., Lorimer on "Christianity as a World Power"—a list that might be prolonged indefinitely.

But, after all, "back to the question," do you say? Yes, back to the question, which is the inspiration of the paper, and the answer is: Love Christ, love His work, love the young people, and you will win them to His work.



#### **"ABIDE WITH ME; FAST FALLS THE EVENTIDE."**

From 1823 until his death in 1847, Rev. Henry Francis Lyte was perpetual curate of Brixham, Devonshire, England, among a hardy class of seafaring folk. He "made hymns for his little ones, and hymns for his hardy fishermen, and hymns for sufferers like himself." Most of his hymns, indeed, were written there. This one, universally admired and secure of a place in all collections, was composed under very pathetic circumstances. The author had been steadily declining in health, and the climate was pronounced injurious. Of this sentence he writes: "I hope not, for I know no divorce I should more deprecate than from the ocean. From childhood it has been my friend and playmate, and I have never been weary of gazing on its glorious face."

But he was forced to see the necessity of a trip to the south, and again he writes: "The swallows are preparing for flight, and inviting me to accompany them; and yet, alas! while I talk of flying I am just able to crawl, and ask myself whether I shall be able to leave England at all." It was in this weak condition that he endeavored once more to meet his people, administer the Lord's Supper, and speak some parting words.

The scene of that communion was notably solemn. Its weary administrator dragged himself to his room and remained there a long while. That very evening he gave to a relative this hymn in its original eight stanzas.

# Band Department.

Edited by Miss F. E. S. HECK, Raleigh, N. C.



MISSIONARY BOY AND HIS DONKEY.

## SUGGESTED PROGRAM FOR BANDS.

1. Choral Service. (Two or three verses of Scripture, the thought of which is embodied in some hymn, read and explained before several verses of the hymn are sung. It will be helpful to read the verses and ask if the band can tell the hymn based on them—as Matt. 9: 36-37, suggests. Where are the reapers, etc.)
2. Prayer.
3. Concensus of opinion. What I like best in Japan. (One thing mentioned by each member.)
4. News Committee. Four boys and four girls appointed to publish *The Japanese News*. (Let committee collect items of interest about Japan and put them together in the form of a newspaper, to be read at the next meeting.)
5. Instead of reading No. 8 of Golden Days in Japan, let the leader tell it. The change will be a welcome one.
6. Minutes of last meeting.
7. Report of committees.
8. New plans.
9. Reception of new members. Collection. Dismission.

## GOLDEN DAYS IN JAPAN—No. 8.

### BETTER TIMES.

"Dear me, dear me, it's too bad to have kept you travellers waiting all this time. Come right straight home with me and have a cup of tea. I'm half famished myself." It was a bustling little American missionary who spoke as she fluttered here and there, putting the mission room in which she had been holding a children's missionary society to rights.

"Did you ever see such dear, delightful little tots as they were," she went on, folding up the maps and putting away the pictures she had been using with the band. "You ought to have seen them," she laughed, "when they had the mission lesson on Africa. Horror! I cannot describe it. Those poor heathen creatures, they cried. 'What can we do for them, teacher.' I'm sure many of them are praying for the heathen just as earnestly as any American children ever did."

"But they, or, at least most of the people they know and meet, are heathen," said Bessie.

"Never, my dear," exclaimed the little lady, energetically. "They were followers of Buddha, the great teacher, who have now come to the true and better way. It never entered into their little heads to think of themselves in the same class as heathen."

"Nevertheless they know that there is a difference between them and the Buddhists, and must want to show those around them the better way," persisted Bessie.

"Indeed, they do," answered the missionary. "That is their chief business, though often they do it so unconsciously that they never dream what they are doing. A Christian song, a little story leaflet, a soft hand drawing an indifferent parent to the Christian church, have been many, many times the first mission work done in a home, sometimes in a community. But come home with me now," she said, as closing the chapel door she led the way.

Her step lagged a little in spite of her almost boundless energy; her face was pinched and drawn with fatigue, and even her cheery voice had an undertone of weariness, which she bravely endeavored to conceal.

"I'm afraid you are tired, Miss Brown," said John, as he walked beside her. "Too tired to have us now."

"May be, a bit," she admitted, "but not a word of not coming with me. This weather is real Japanese. No imitation affair. It weighs a ton, or is more than other kinds of heat."

"Then, too," answered John, nodding in appreciation of her description of the heat, "you said something of the mission being short of a worker."

"That is its normal condition, my friend," she answered, with a sad little laugh. "I've been here fifteen years, and I've never seen a day when we could say, 'Now the number of workers is equal to the demand for work.'"

"Then somebody has had to do the lacking man's share," said John.

"Try to," corrected Miss Brown. "We rush and rush, with the miserable feeling of half doing, and yet at the end of the tired day we know that the missing man's part is only half done."

"In other words, we at home who don't send him are, as we boys say, taking it out of you?"

"Taking it out of the heathen around us, too," she said. "Often I have seen those whom I felt needed only constant watchcare, tireless teaching, visiting, reasoning, personally love to lead them to Christ, slip away, lost to us—lost, for all we could see, to God—because the other man was not here. This, this, young man," she said, her voice low and intense, her hand tightening on the Bible she held, "this—not fatigue, not loneliness, not death—but this missing man is the tragedy of mission life. To see men drowned and have too short a rope." She ceased, wiping away the tears that had gathered in her eyes. And John, in the silence that fell between them, resolved that, God permitting, there should be another man strong, well prepared and wholly given to this work when he became a man.

The tea with Miss Brown at the mission home was a gay one, for the little hostess, with eyes brighter than ever, it may be for the tears that had been in them, bustled here and there—aye, better still—sat down for a few moments and allowed herself to be waited on by the girls. Perhaps of all the company John, who sat by thoughtful and quiet, alone realized what it meant for her to keep up

the unwearying flow of stirring missionary incident and ardent missionary hope.

"I'm so glad I am in Japan right now," she was saying to Mary. "I know I should never have had the courage to face the first awful years."

"I did not think Protestants had ever been persecuted," said Bessie. "Have they?"

"Yes and no," answered Miss Brown. "Not as the Catholics were, of course. But I was not speaking of that. I meant the awful waiting. Thirteen years and only ten converts. And the whole Christian world looking on and wondering. That's harder to bear than persecution."

"When was that?" asked Mary. "Just after the opening of Japan by our Commodore Perry, in 1854?"

"No, my dear," Miss Brown answered. "The first treaties did not permit foreigners to live in Japan, and it was not until 1859, when our new treaties were made, that missionaries were allowed to enter. American Episcopalians were the first to send missionaries, but before the year was out four churches had workers in this country. Then came the thirteen hard years of which I spoke."

"But why?" insisted Bessie.

"The edict boards yet stood, you remember, the Japanese Catholics were constantly persecuted, and moreover, the Japanese believed, as many of them still believe, that to become a Christian means to be a traitor to one's king and country. Indeed, patriotism has been one of our greatest enemies."

"Patriotism," exclaimed Raymond. "Surely the better Christian one is the better citizen he is also."

"Surely, indeed. But that is not the Japanese point of view," said Miss Brown. "As our government is based on Christianity, so theirs is based on Shintoism and Buddhism, their very Emperor being held to be a son of a Shinto god."

"Then I do not see how Christianity became so popular as it did immediately after the edict boards were taken down in 1873, which was, I suppose," said John, joining in the conversation for the first time, "was the end of the thirteen hard years."

"It was patriotism again," said Miss Brown, "but another side of it. After Japan was opened some of her wisest men visited Europe and America. They saw these countries far in advance of their own in many respects. Japan, they said, must have the best of everything—must be foremost. On their return they induced the government to send for American and European teachers, soldiers, builders, and the rest, to teach the Japanese the best they knew of civilized life. Such was the love of country that old customs were readily thrown aside if new ones would make their native land greater. All these new things belonged to Christian civilization, and they were willing to throw away Buddhism and take Christianity with the rest, if need be."

"But," said Mary, shocked, "you don't become a Christian that way."

"No, indeed," said Miss Brown. "But under this belief for the next fifteen years the people flocked to the churches and the Christian schools. It was even proposed that the Emperor be baptized, and the natural religion become Christianity. It was almost impossible for the missionaries to tell the false from the true believer, and, try as they might, many who were not Christians at heart got into the churches."

"What stopped it," asked John?

"There were a number of causes. For one thing, the people began to believe that they could enjoy the results of Christian civilization without being Christians. The more conservative Japanese raised the cry: 'Preserve the national spirit,' and the tide turned from us missionaries as strongly as it had set to us before."

"How about the fair weather Christians?" asked Mary, rather contemptuously.

"There were many, very many, real ones, whose worth shone out the more brightly for this dark time," Miss Brown answered. "Now I think there are none of the missionaries who are not glad they had this testing."

"How is it now?" asked Raymond. "Are you popular or unpopular?"

"Really," said Miss Brown, with a little laugh, "the last thing we want is popularity. The burnt child dreads fire, you know. We were intensely popular from 1873 to 1888, and found out it would not do."

"But—"

"Yes, of course, we want people to listen, but because we have the truth, not to be in the fashion. And they do. Those who join with us now come only for Christ's sake."

"But do they come?" insisted Raymond.

"More and more each year," she answered. "As in the church at Jerusalem, God is adding unto the church in Japan daily 'such as are being saved.'"



#### PROGRAMME FOR YOUNG PEOPLE'S SOCIETIES.

(Based on Tenth Chapter of Japan and Its Regeneration.)

1. Music. 2. A dozen promises showing that "All shall know God, from the least to the greatest." 3. A chain of prayer. 4. Missionary gossip. (The latest news from the missionaries introduced several months ago.) 5. Minutes of last meeting. 6. A missionary's day. (An account of the day's work of a missionary as you would conceive of it from their letters.) 7. An average day of an average American woman. 8. Open discussion. Question: Are schools, orphan asylums, hospitals and dispensaries legitimate parts of mission work? (Chose four leaders of the discussion some time beforehand in order that they may look into the question, but leave it open to all.) 9. An itinerating tour. 10. Map review. 11. Current events. 12. Report of committees. 13. Reception of new members. 14. New plans. 15. Collection. 16. Dismission. 17. Social moments.

*Questions.*—Best methods of acquiring the language. Is time spent thus lost? How can the missionary aid before he is able to preach in his adopted tongue? What is the best place for the missionary to begin work? What is the usual sign of a Christian preaching place? Describe such a place. The welcome on an itinerating tour. An inquiry meeting. Tell of the work of missionary women. The place of educational work in Japanese missions. What kinds of Christian schools are found? How are Christian books for teaching supplied? Tell of some of the difficulties met in translation. What of medical work in Japan? Red Cross work in Japan? What of self-support?

#### TO CALIFORNIA, THE SOUTH, AND SOUTHWEST, VIA SOUTHERN RAILWAY.

Low rate excursion tickets one way and round trip now on sale via Southern Railway to California and the Southwest. Elegant through service; "Dining cars." For details apply to agents.

C. W. WESTBURY, D. P. A., Richmond, Va.

## RECEIPTS FOR FOREIGN MISSIONS

*From September 15 to October 15, 1903.*

ALABAMA.—Birmingham Ass'n, by P. F., \$48.07; Jacksonville Ch., by G. T. W., \$25; First Ch., Wylam, by J. W. O., \$4.70; Pine Barren Ass'n, by J. F. F., \$121.09; Trenton Miss'y Ch., by W. H. S., \$3.30; Clarke Co. Ass'n, by J. H. C., \$56.84; Sunbeam Band, Bayou La Batre Ch., Mobile, by A. H. P., \$5; Judson Miss'y Ass'n, by B. F. H., \$62.80; W. B. Crumpton, Sec'y (Miss Kelly, \$30.32; Miss Hartwell, \$53.75; Hak-ka Home, \$41), \$1,157.87. Total, \$1,484.67.

Previously reported, \$2,005.38. Total this year, \$3,490.05.

ARKANSAS.—Lucia A. Lide, Camden, for Soc. (Bible woman), \$15. Previously reported, \$45. Total this year, \$60.

DISTRICT OF COLUMBIA.—Second Ch., Washington, by E. H. S., \$25; "A Friend," \$10; West Washington Ch., by J. A. P., \$7.50; West Washington S. S., by J. A. P., \$5. Total, \$47.50.

Previously reported, \$184.79. Total this year, \$232.29.

FLORIDA.—Providence S. S., by M. M., \$1; B. R. Moseley, Melrose, \$1. Total, \$2.

Previously reported, \$228.25. Total this year, \$230.25.

GEORGIA.—Mrs. M. Beck, Chamlee, \$5; Jackson Ch., by F. S. E., \$83.32; Mrs. F. M. Longley, La Grange, \$25; W. M. S., Davisboro, by Mrs. L. J. N., \$3.50; W. M. S., Davisboro, by Mrs. L. J. N. (Dr. T. W. Ayers), \$5; Mrs. M. D. Jackson, \$25; Vineville Ch., by R. F. L., \$50.71; Thomasville Ch., by J. F. P. (native preacher, \$15; girl's school, \$11.25; Bible woman, \$6, with Miss Kennon), \$32.25; Mt. Airy Ch., by J. H. A., \$1.90; Mt. Airy W. M. S., by J. H. A., \$2.90; W. M. S., Pinehurst, by Mrs. W. N. E., \$3; Second S. S., Macon, by L. F. C., \$9; "A Friend" (colporter in China), \$4.25; "Sarah Hall M. S.," Central Ch., Newman, by W. A. S. (native preacher), \$25; W. M. S., First Ch., Americus, by A. W. (support native), \$4.30; S. Y. Jameson, Treas. (medical missionary, \$16; Mrs. Clarke's work in Japan, \$6; Hak-ka Home, \$41.30; Miss A. J. Kennon, \$8.50; Harmony Grove W. M. S., Bible woman, \$6.05; Capitol Ave. W. M. S., native helper, \$9.35; Peyton Stephens, \$5; Mrs. G. R. Goston's S. S. Class, First Ch., Macon (Mrs. Willingham's organ), \$10), \$1,200; W. M. S., Mt. Zion Ch., by I. V., S. (native worker), \$40. Total, \$1,525.13.

Previously reported, \$4,955.57. Total this year, \$6,480.70.

INDIAN TERRITORY.—Sapulpa Ch., by T. F. C., \$1; Ada Ch., by T. F. C., \$3; Purcell Ch., by B. R. W., \$5; Marlow Ch., by D. W. G., \$5; Mullins Ass'n, by D. W. G., \$5.25; Short Mt. Ass'n, by J. B. M., \$11.80. Total, \$29.05.

Previously reported, \$47.16. Total this year, \$76.21.

KENTUCKY.—S. B. T. Sem., by T. V. M., \$10; Infant Class, Sanders S. S., by O. B. L. (Hak-ka Home), 50 cents; L. M. S., Liberty Station Ch., Sanders, by Mrs. M. B. K. (Hak-ka Home), \$12.10; Third Ch., Owensboro, by A. L. P. (Miss Mackenzle), \$177.06;

Third Ch., Owensboro, by J. G. B. (Miss Mackenzle), \$31; East Union Ass'n, by D. W. O., \$2; Georgetown Ch., by E. B. Y., \$100; T. N. Compton, Madisonville (Italian Library), \$15; J. G. Bow, Cor. Sec'y, \$455.91; Central Committee, by Mrs. B. G. R. (Mrs. McCloy's salary, \$10.18; Hak-ka Home, \$47.15), \$144.33; Cloverport Ch. and L. M. S., by R. S. W., \$81.54; Simpson Ass'n, by J. H. C., \$50. Total, \$1,079.44.

Previously reported, \$3,184. Total this year, \$4,263.44.

LOUISIANA.—Wallace Ch., De Soto Parish, by J. D. J., \$2.25; Greensbury Ch., by W. E. H., \$3.45; W. M. S., Mt. Lebanon, by Mrs. C. A. (Williams' Home), \$2.50; W. M. S., Winnfield, by Mrs. C. A. (Williams' Home), \$5; Mrs. C. E. Pinckard, by Mrs. C. A. (Williams' Home), \$1; Miss F. M. Bean (support two children), \$34; Spring Creek Ch., by I. E. C., \$15; Palestine Ch., by F. H., \$23; Woman's Union, Ruston, by Mrs. M. H. S. (Hak-ka Home), \$6; West Pearl River Ass'n, by J. H. C., \$1.15. Total, \$93.35.

Previously reported, \$330.20. Total this year, \$423.55.

MARYLAND.—Fourth Ch., Baltimore, by F. R. H., \$2.60; Good Hope Ch., by L. J., \$5; Nanjemoy Ch., by L. J., \$1.15; Fulton Ave. Ch., Baltimore, by F. S. W., \$6; Cordova Ch., by M. H. D., \$2; B. Y. P. U., First Ch., Cumberland, by W. D. M. (Yang Chow Home), \$10. Total, \$26.75.

Previously reported, \$469.49. Total this year, \$495.24.

MISSISSIPPI.—A. V. Rowe, Cor. Sec'y, \$100; Smyrna Ch., Pearl Leaf Ass'n, by P. A. M., \$6.25; Asburn Creek Ch., Tish. Ass'n, by L. R. B., \$3.69; Miss J. Ratliff, Clinton, \$5; S. S. Class of Mrs. J. T. Lipsey and self (Bible woman), \$1.25; General Ass'n, by D. T. C. (J. G. Chastain, \$150; A. C. Watkins, \$150), \$300; Immanuel Ch., Meridian, by C. G. E., \$9.45; Fifteenth Ave. Ch., Meridian, by W. E. S., \$43.05; A. V. Rowe, Cor. Sec'y, \$250; Calhoun Ass'n, by A. A. B., \$107.22; Liberty Ass'n, by W. W. S., \$96.65. Total, \$927.56.

Previously reported, \$526.89. Total this year, \$1,454.45.

MISSOURI.—A. W. Payne, Treas. (W. M. S., Woodbine, \$5.70; W. M. S., West Plains (girl's school, Saltillo, Mexico), \$10; W. M. S., Roanoke, \$1.50; W. M. S., Star Hope, \$5; Jewel Band, Fee Fee (eleven year old girl in Mrs. Sear's school, Pingtu, China), \$10; W. M. S., Jonesburg (Miss Dutton), \$3; W. M. S., New Hope (Miss Dutton), \$1.60; W. M. S., Bales, Kansas City, \$5; W. M. S., De Soto, \$1.50; W. M. S., Huntsville, \$10; W. M. S., Fairfax, \$5; W. M. S., First Springfield (girl in Mrs. Graves' school, Canton, China), \$15; Mrs. T. M. Betts, Fayette (Williams' Mem.), \$5), \$1,220.97.

Previously reported, \$2,192.07. Total this year, \$3,413.04.

NORTH CAROLINA.—H. C. Bridger, Bladenboro, \$150; Liberty Ch., by G. W. K., \$2.23; Hendersonville Ch., by A. R. L., \$43.83. Total, \$196.06.

Previously reported, \$1,014.25. Total this year, \$1,210.31.



OKLAHOMA.—L. P. Day, Blackwell, by A. W. P. (Mexico), \$2.10; Poarch Ch., by T. J. M., \$6; Mills Co., Oklahoma Ass'n, by T. J. M., \$6.70; Salt Fork Valley Ass'n, by O. T. F., \$9.58; Walnut Grove Ch., by O. T. F., \$1.84; Kiowa Co. Ass'n, by H. B. M. B., \$6.25; Ceres Ch., by J. R. E., \$6.65; Glass Mt. Ass'n, by T. K. T., \$2.95; L. M. S., Washington Ave. Ch., by J. A. S., \$5; J. F. Wilkerson, 50 cents; Brethren, Oklahoma Convention, \$1; H. G. Finley, \$5; "A Brother," 1 cent; Harmony Ch., by C. W. B., \$1.75; W. B. Smith, by C. W. B., \$1; Liberty Ch., by C. W. B., \$2. Total, \$58.33.

\* Previously reported, \$36.50. Total this year, \$94.83.

SOUTH CAROLINA.—Broad River Ass'n, by W. L. G., \$6.23; Cheraw Ch., by K. E. E., \$7.23; Cedar Creek Ch., Chesterfield Ass'n, by B. S. F., \$2.50; Chesterfield Ch., by B. S. F., \$3; First Union Division, Colleton Ass'n, by J. L., \$5.30; Providence Ch., by R. T. B., \$5; Macedonia Ch., by R. T. B., \$2.66; Johnston Ch., by S. J. W., \$30; W. M. S., Bamberg, by Mrs. M. L. L., \$5; Dry Creek Ch., by S. J. W., \$13.80; Salem, Santee Ass'n, by G. T. G., \$4.55; Lanes, Southeast Ass'n, by G. T. G., \$1; Union, by L. M. R., \$1.29; Rocky Grove Ch., Edisto Ass'n, by H. J. S., \$1.32; Beulah Ch., Union Co. Ass'n, by S. C., \$3.26; Summerville Ch., by D. L. A., \$6.45; Pisgah Ch., Santee Ass'n, \$1.64; Central Ch., by W. R. W., \$4.33; Heath Springs Ch., by S. N. W. (Moriah Ass'n), \$3.50; Antioch Ch., by S. N. W. (Moriah Ass'n), \$2.60; Union Ch., by S. N. W. (Moriah Ass'n), \$2.58; Beaver Creek Ch., by S. N. W. (Moriah Ass'n), \$1.02; Winnsboro Ch., by B., \$6.65; Brunson Ch., by H. M. U., \$3.13; Honey Camp Ch., Waccamaw Ass'n, by D. F. C., \$5; Piedmont Ass'n, by A. W. H., \$4.07; First Ch. S. S., Darlington, by C. B. E., \$5.35; Mt. Zion Ch., by I. M. S., \$10; Hurricane Ch., by I. M. S., \$11.88; Bush River Ch., by I. M. S., \$25; Mrs. Pauline Wyman, by N. M., \$2.50; Mrs. John Lawton, Sr., by N. M., \$8; Bethel Ch., S. E. Ass'n, by S. A. S., \$19.24; Providence Ch., Broad River Ass'n, by D. W. C., \$5.50; Friendship Ch., No. 2, by W. D. A., \$2.60; Chestnut Hill, Ridge Ass'n, by S. J. W., \$2.30; Eureka, Ridge Ass'n, by S. J. W., \$1.75; Good Hope, Ridge Ass'n, by S. J. W., \$6; Mt. Pleasant, Ridge Ass'n, by S. J. W., \$3; Philippi, Ridge Ass'n, by S. J. W., \$10; Rocky Creek, Ridge Ass'n, by S. J. W., \$5; Ridge Spring S. S., by W. T. D., \$11.38; Richland Springs Ch., Ridge Ass'n, by H. Q. R., \$3; Ridge Spring Ch., by M. G. H., \$6.83; Philippi Ch., by S. W. S., \$14.80; L. M. S., Berea Ch., by Mrs. J. R. (China), \$10; Mrs. John Lawton, by N. M., \$2; Bishopville Ch., by J. P. K., \$2.70; L. M. S., Hunter's Chapel Ch., by L. H., \$3; Sparrow Swamp Ch., by E. A., \$3.20; Summerton Ch., Santee Ass'n, by M. A. C., \$7.20; Calvary Ch., Santee Ass'n, by M. A. C., \$5.30; Rion Mission, by J. B. J., \$2.15; Camden Ch., by J. F., \$35; Ebenezer Ch., Orangeburg Ass'n, by J. P. S., \$2.50; Santee Ch., Charleston Ass'n, by T. W. U., \$7.35; Saluda Ass'n, Bethany Ch., by W. L. S., \$3.05; Black Swamp Ch., by T. P. J., \$25; W. M. S., Mt. Lebanon Ch., Alken Ass'n (hospital in China), \$1; Hickory Grove Ch., Charleston Ass'n, by L. R. M., \$2.15; White Pond Ch., by J. W. B., \$4.50; Edisto Ass'n, by W. S. L., \$9.50; Mrs. J. W. Peeples, by C. M., \$10; Bethel Ch., Ridge Ass'n, by E. A. P., \$12; Switzer Ch., by J. P. G., \$10.50; Abners Creek Ch., Spartanburg Ass'n, by C. T. S., \$6.55; Union

Ch., by W. D. T., \$1; Misses E. and A. Little, Berea Ch., by A. L. (China), \$19; Hunters Chapel Ch., Barnwell Ass'n, by J. G. R., \$2.87; Lancaster, First, by W. T., \$10.64; Aiken S. S., by L. E. W., \$4.22; Enoree Ch., by M. A. G., \$4.30; R. H. Willis, Inman, \$3.33; Bellview Ch., Laurens Ass'n, by C. H. R., \$9.71; Holly Grove Ch., Laurens Ass'n, by C. H. R., \$14.77; Rabun Creek, Laurens Ass'n, by C. H. R., \$14.50; Mt. Gallagher, Laurens Ass'n, by C. H. R., \$1.30; Lanford S. S., Laurens Ass'n, by C. H. R., \$7.88; Princeton Ch., Laurens Ass'n, by C. H. R., \$2; Warrior Creek, Laurens Ass'n, by C. H. R., \$3.94; Durbin Ch., Laurens Ass'n, by C. H. R., \$6.70; Mt. Olive Ch., Laurens Ass'n, by C. H. R., \$3.13; Mt. Pleasant Ch., Laurens Ass'n, by C. H. R., \$7; Highland Home, Laurens Ass'n, by C. H. R., \$1.61; Waterloo, Laurens Ass'n, by C. H. R., \$5; Mountville, Laurens Ass'n, by C. H. R., \$8.84; Beulah, Laurens Ass'n, by C. H. R., \$4; First Ch., Laurens, Laurens Ass'n, by C. H. R., \$332.50; Bloomingdale Ch., S. E. Ass'n, by H. B. J., \$1.55; Florence Ch., by W. J. B., \$70; Pine Forest Ch., by W. E. F., \$5.35; W. M. S., Georges Creek, Barnwell Ass'n, by J. R. M., \$4; Boiling Springs Ch., Spartanburg Ass'n, by D. W. W., \$6.42; First Ch., Sumter, Santee Ass'n, by C. C. B., \$14.51; Mrs. John Stout, Cor. Sec'y (Mrs. W. E. Entzminger, \$3.75; Peyton Stephens, \$17.22; W. W. Lawton, \$8; Parksville W. M. S. (John Lake), 62 cents; Miss Whilden's Gospel work, \$5; support pupil in Mrs. Pruitt's school, \$1.25; Williams' Home for Hak-ka Missionaries, \$31.95; \$591.89; Fairmount Ch., by J. W. K., \$14; Union Second Division, Colleton Ass'n, by W. C. S., \$4.57; Welsh Neck Ch., by A. M. S., \$20; Williston Ch., by W. A. B. N., \$18.84; Flint Hill Ch., York Ass'n, by J. H. C., \$37.04; Gowensville Ch., by F. H. R., \$5.50; Double Pond Ch., by I. H. H., \$5; Mrs. E. H. Wyman, by J. T. M., \$7.50; Mrs. G. B. Clarke, by J. T. M., \$7.50; Good Hope Ch., Charleston Ass'n, by C. A. S., \$2. Total, \$1,726.90.

Previously reported, \$3,392.58. Total this year, \$5,119.48.

TENNESSEE.—First Ch., Johnson City, by H. A. R., \$51.01; Pikeville Ch., by J. W. B., \$2.51; "Young South," by Mrs. L. D. E. (Hak-ka Home), \$40; Midland Ass'n, by R. L. M. W., \$19.08; Orlinda Ch., by J. A. C. (E. F. Tatum), \$125; Bethel Ch., Friendship Ass'n, by R. G., \$4; W. M. Woodcock, Treas. (Home in Hak-ka, \$30; N. Maynard, \$1; Japan, \$3.51; R. P. Mahon, \$158.71; House in China, \$2; native missionary, Mexico, \$4.35; support native pastor, China, \$25), \$1,247.82; Dixon Creek Ch., Wiseman Ass'n, by W. M. G., \$2.45; New Harmony Ch., Wiseman Ass'n, by W. M. G., \$1.20; Siloam Ch., Wiseman Ass'n, by W. M. G., \$2.87; Rocky Mt. Ch., Wiseman Ass'n, by W. M. G., 40 cents; Pleasant Grove Ch., Wiseman Ass'n, by W. M. G., \$2.80; Spring Creek Ch., Wiseman Ass'n, by W. M. G., \$9; Meadorsville Ch., Wiseman Ass'n, by W. M. G., \$1.15; Lafayette Ch., Wiseman Ass'n, by W. M. G., \$1; Ararat Ch., by J. P. L., \$3.50; J. W. and Kate B. Jarnagin, by J. W. J., \$50; W. M. Woodcock, Treas., \$4; "A Friend," \$5; Sugar Grove Ch., by F. C. D., \$2.71. Total, \$1,575.50.

Previously reported, \$2,348.23. Total this year, \$3,923.73.

TEXAS.—Centre Grove Ch., No. 2, by P. C. M., \$6.60; Mrs. S. P. Flanagan, Austin, by

S. L. H., (native Chinese missionary), \$10; "A Friend," 50 cents; Beeville B. Y. P. U., by M. S. (support native pastor, China), \$25; Rehoboth Ass'n, by W. B. G. (W. B. Glass), \$54.20; J. B. Gambrell, Supt. (Eliza McCoy estate, \$300), \$504.25; Centre Grove Ch., No. 2, by M. M. C., \$1; B. Y. P. U., Albany, by B. H. (girl in Toluca), \$1.50. Total, \$603.05. Previously reported, \$1,421.50. Total this year, \$2,024.65.

VIRGINIA.—Mrs. R. H. Bruce, Chester (Hak-ka Home), \$1; B. A. Jacob, Treas., \$1,500; L. C. Major, Jeffersonton Ch., \$25. Total, \$1,526.

Previously reported, \$6,052.51. Total this year, \$7,573.51.

OTHER SOURCES.—"Relative" of Rev. John Stout (Memorial Hospital, Wu Chow, China), \$500; "A Friend," \$2.

#### AGGREGATE.

Total this month, \$12,639.26.  
Previously reported, \$23,445.08.  
Total this year, \$41,084.34.  
Indebtedness of Board October 15, 1903, \$32,501.27.

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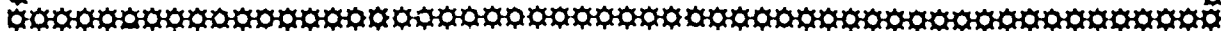
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